FIRST SCOTS
PRESBYTERIAN CHURCH
Of Beaufort
PCA



THE LORD'S DAY
November 1, 2026

Sunday School: 9:30AM (all ages)
Morning Worship Service: 10:40AM
Evening Worship Service: 5PM

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Prayer of Preparation: "Stoop, Stoop"
by Samuel Rutherford

From *Into His Presence: Praying with the Puritans* by Tim Chester

Humble me, Lord God,
Down, down, for your sake, with my topsail.
Stoop, stoop, for low is the gate to heaven.
Be violent with my corrupt nature,
    that I might be holy and lie down under Christ's feet;
    that I might quit will, pleasure, worldly love, earthly hope,
    and a heart itching after this faded and over-gilded world,
    and be content that Christ trample upon all.

Come in, come in, my soul, to Christ, and see what I want, and find it in him.
He is the exit of all my burdens.
The tongues of angels, even a world of angels, could not portray him in his true colors.
Oh, for a soul as wide as the highest heaven
    to contain his love,
    O world's wonder!
Oh, that my soul might but lie within the scent of his love.
Oh, but it is long to that day
    when I shall have a free world of Christ's love!

Oh, what a sight to be in heaven,
    in that fair orchard of the new paradise;
    and to see, and smell, and touch, and kiss that fair field-flower,
    the ever-green Tree of life!

Lord, forgive me that I let my love rust,
    or waste it on loathsome objects.
Woe, woe is me, that sin has made so many mad,
    seeking the fool's paradise—
    some desirable thing without and apart from Christ.
Christ, Christ, nothing but Christ
    can cool our love's burning languor.
O thirsty love, set Christ, the well of life,
    to your head, and drink your fill;
    drink and be drunk with Christ!

THE LORD'S DAY WORSHIP
NOVEMBER 1, 2026

Parents, we are delighted for your little ones to join us in worship! If they need to stretch their legs or lungs during the worship service, please feel free to use the Worshippers in Training room or the nursery during the service.

WELCOME Rev. Alex Mark
Senior Pastor

CALL TO WORSHIP: PSALM 99:1-5

[1]The LORD reigns; let the peoples tremble! He sits enthroned upon the cherubim; let the earth quake! [2]The LORD is great in Zion; he is exalted over all the peoples. [3]Let them praise your great and awesome name! Holy is he! [4]The King in his might loves justice. You have established equity; you have executed justice and righteousness in Jacob. [5]Exalt the LORD our God; worship at his footstool! Holy is he!

THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation but deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever. Amen.

***OPENING HYMN:** Holy, Holy, Holy! Trinity Hymnal #100

CALL TO CONFESSION: THE TEN COMMANDMENTS (FROM EX 20:1-17, DT 5:1-21)

Leader: God spoke all these words, saying, I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

People: 1. You shall have no other gods before me.
2. You shall not make for yourselves a carved image.
3. You shall not take the name of the LORD your God in vain.
4. Remember the Sabbath day, to keep it holy.
5. Honor your father and your mother.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness.
10. You shall not covet.

Hear also the words of the Lord Jesus, how He says: You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

ASSURANCE OF PARDON: I JOHN 1:9

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

PRAYER OF INTERCESSION

OFFERING:

***HYMN OF APPROACH:** I Need Thee Every Hour Trinity Hymnal #674

SERMON: "WHEN MAN THINKS HE IS GOD" Rev. Alex Mark
John 19:6-11

***HYMN OF PREPARATION:** Before the Throne of God Above see pages 8 & 9
Stanzas 1 and 2

THE SACRAMENT OF THE LORD'S SUPPER

***HYMN OF GRATITUDE:** Before the Throne of God Above see pages 8 & 9
Stanza 3

***BENEDICTION**

Congregation Standing

Morning Sermon Text

[6]When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." [7]The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God." [8]When Pilate heard this statement, he was even more afraid. [9]He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. [10]So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?" [11]Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."—John 19:6-11

Morning Sermon Outline & Notes
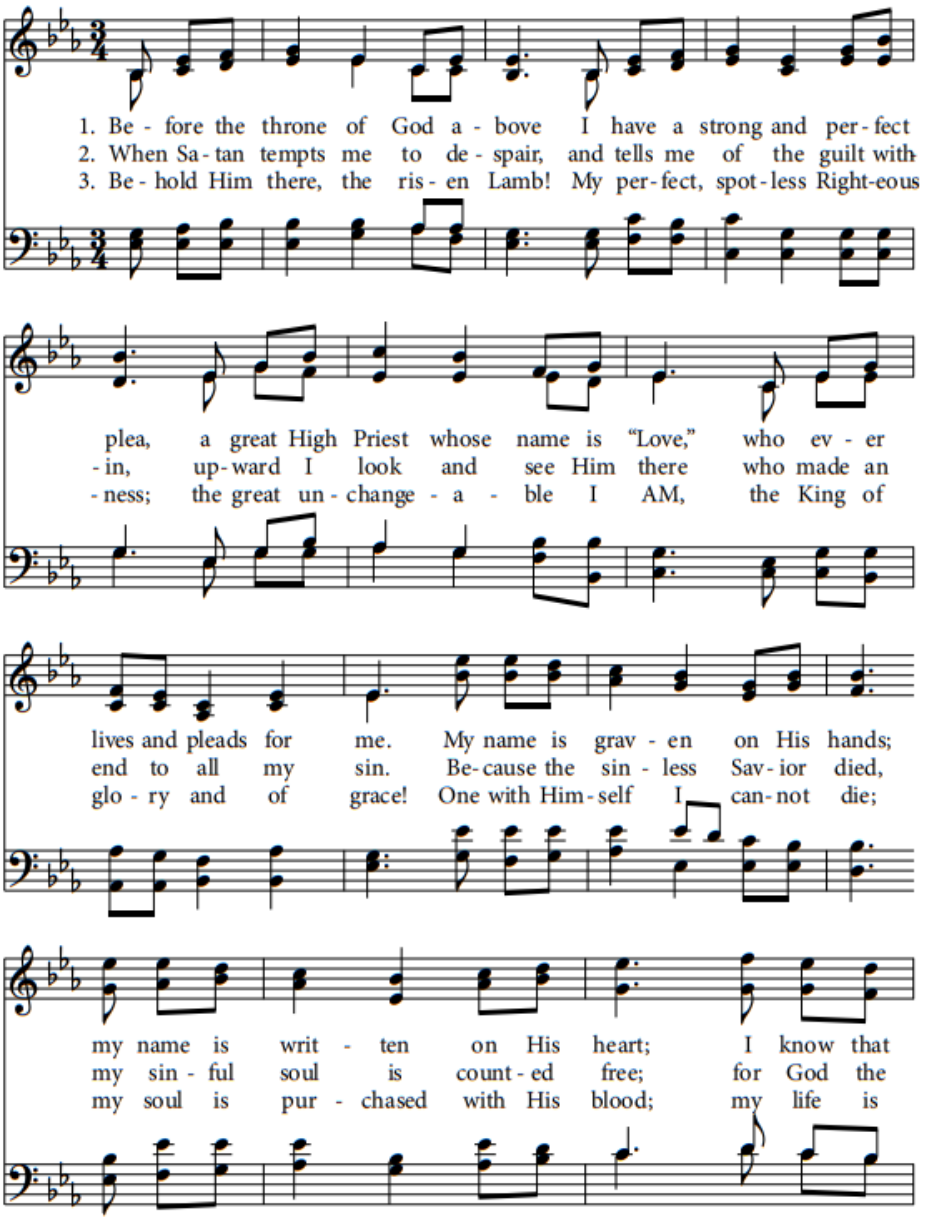
I. Pilate's Superstition

II. Pilate's Delusion

III. PILATE'S CONDEMNATION

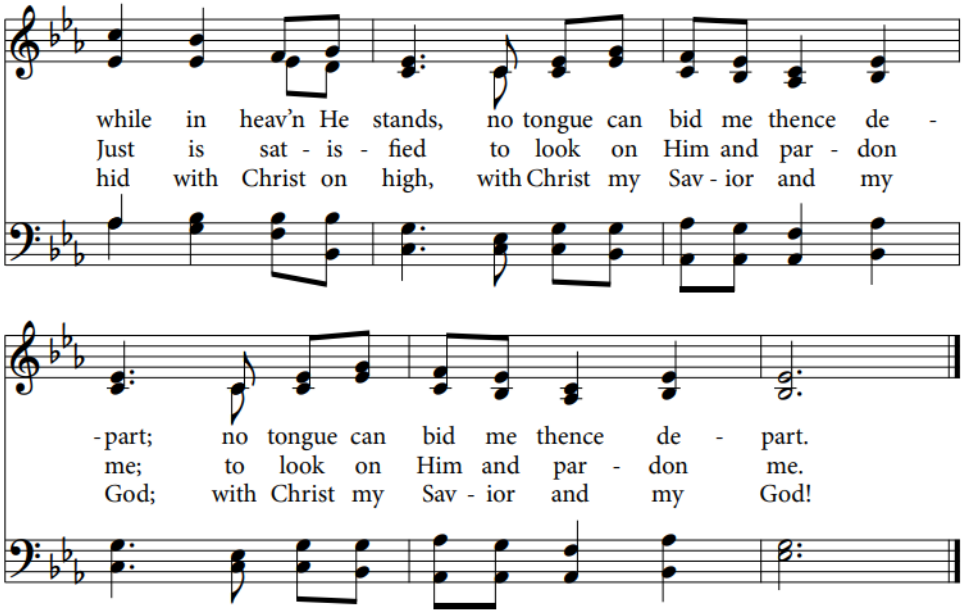
Before the Throne of God Above

Therefore, since we have a great high priest who has passed through the heavens,
Jesus the Son of God, let us hold fast our confession. Hebrews 4:14



Words: Charitie Lees Bancroft, alternate lyrics by Vikki Cook; Music: Vikki Cook

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while in heav'n He stands, no tongue can bid me thence de -
Just is sat - is - fied to look on Him and par - don
hid with Christ on high, with Christ my Sav - ior and my
-part; no tongue can bid me thence de - part.
me; to look on Him and par - don me.
God; with Christ my Sav - ior and my God!

The Source of Pilate's Authority

(a devotional on John 19:6-11 from www.ligonier.org)

Conscious of the history of Jewish uprisings against the Roman government, Pontius Pilate tried to placate the Jewish religious leaders' desire to punish Jesus without crucifying an innocent man (John 18:28–40). Were Pilate to fail to meet the religious leaders' demands altogether, they might have incited the Jewish Passover pilgrims to revolt, which would have made Pilate look bad before Caesar. Yet, Pilate was hesitant to execute Jesus, so he presented Him again to the authorities, apparently hoping that a light flogging would satisfy them and lead them to call for Jesus' release (19:1–5).

The religious leaders did not change their minds, and they called again for Pilate to crucify Jesus. Pilate responded that they should crucify Jesus themselves (v. 6), but he was not really putting the right of execution into the hands of the Jewish leaders. Instead, Pilate spoke out of exasperation, sarcastically taunting the leaders to do what they were incapable of doing according to Roman law.

The actual charge the religious leaders initially levied against Jesus was that He claimed to be a king like Caesar (18:33), thus implying that Jesus was guilty of the capital crime of sedition against Rome. But as we see in today's passage, the Jewish leaders later added to their accusations a charge that Jesus violated their law by claiming to be the "Son of God" (19:7). This could be a chargeable offense only if the religious leaders understood Jesus to be claiming deity for Himself (which would violate Lev. 24:16, according to their interpretation), so the authorities clearly knew that Jesus saw Himself as equal to God (John 5:18). But why would the Jewish leaders bring up this theological disagreement as a chargeable offense? Although Pilate cared little about the intricacies of Jewish theological debates, as a Roman official he was charged with enforcing the local laws of Roman subjects. Seeing that the charge of sedition was not going to be enough to sway Pilate, the religious leaders subtly reminded Pilate of his responsibility to enforce their law lest he fail in his duties as a Roman governor.

Although Pilate cared little for the details of Jewish law, like many Roman officials he had a superstitious streak, and the idea that he might have flogged a god frightened him (John 19:8). But he got no answer when he told Jesus to reveal His true identity, and reminding Jesus that he had the authority to preserve or take our Savior's life did not get him any further (vv. 9–10). Jesus was confident, knowing that Pilate's exercise of authority was fulfilling divine purposes (v. 11).

Jesus said that the one who handed Him over to Pilate was guilty of greater sin in the matter of the crucifixion, not that Pilate was entirely free from sin (John 19:11). Pilate's guilt was less because he did not initiate the proceedings, and he was not out to kill Jesus because of malice. But Pilate was still guilty because he did not stop evil when he could have. If we fail to stop sin when and where we can, we are guilty of sin.

THE LORD'S DAY EVENING

November 1, 2026

Hymn Sing — Rev. Alex Mark, Senior Pastor

Call to Worship — Deuteronomy 5:6-7 and 6:5

[6]"'I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. [7]You shall have no other gods before me.'" [6:5]"You shall love the LORD your God with all your heart and with all your soul and with all your might."

****Opening Hymn:*** Guide Me, O Thou Great Jehovah — Trinity Hymnal #598

Scripture Reading: Acts 18:24-28

Evening Prayer

Scripture Reading & Sermon: "LAYING THE RIGHT FOUNDATION" — Rev. Tom Brown, Assistant Pastor
Ezra 3:1-13

****Closing Hymn:*** Be Thou My Vision — Trinity Hymnal #642

Benediction

**Congregation Standing*

Ezra 3:1-13

[1]When the seventh month came, and the children of Israel were in the towns, the people gathered as one man to Jerusalem. [2]Then arose Jeshua the son of Jozadak, with his fellow priests, and Zerubbabel the son of Shealtiel with his kinsmen, and they built the altar of the God of Israel, to offer burnt offerings on it, as it is written in the Law of Moses the man of God. [3]They set the altar in its place, for fear was on them because of the peoples of the lands, and they offered burnt offerings on it to the LORD, burnt offerings morning and evening. [4]And they kept the Feast of Booths, as it is written, and offered the daily burnt offerings by number according to the rule, as each day required, [5]and after that the regular burnt offerings, the offerings at the new moon and at all the appointed feasts of the LORD, and the offerings of everyone who made a freewill offering to the LORD. [6]From the first day of the seventh month they began to offer burnt offerings to the LORD. But the foundation of the temple of the LORD was not yet laid. [7]So they gave money to the masons and the carpenters, and food, drink, and oil to the Sidonians and the Tyrians to bring cedar trees from Lebanon to the sea, to Joppa, according to the grant that they had from Cyrus king of Persia.

[8]Now in the second year after their coming to the house of God at Jerusalem, in the second month, Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak made a beginning, together with the rest of their kinsmen, the priests and the Levites and all who had come to Jerusalem from the captivity. They appointed the Levites, from twenty years old and upward, to supervise the work of the house of the LORD. [9]And Jeshua with his sons and his brothers, and Kadmiel and his sons, the sons of Judah, together supervised the workmen in the house of God, along with the sons of Henadad and the Levites, their sons and brothers. [10]And when the builders laid the foundation of the temple of the LORD, the priests in their vestments came forward with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, according to the directions of David king of Israel. [11]And they sang responsively, praising and giving thanks to the LORD, "For he is good, for his steadfast love endures forever toward Israel." And all the people shouted with a great shout when they praised the LORD, because the foundation of the house of the LORD was laid. [12]But many of the priests and Levites and heads of fathers' houses, old men who had seen the first house, wept with a loud voice when they saw the foundation of this house being laid, though many shouted aloud for joy, [13]so that the people could not distinguish the sound of the joyful shout from the sound of the people's weeping, for the people shouted with a great shout, and the sound was heard far away.

EVENING SERMON OUTLINE & NOTES

I. THE PRIMACY OF WORSHIP (V. 1-6A)

II. THE FAITH TO BEGIN (V. 6B-9)

III. THE EXPERIENCE OF BOTH JOY & GRIEF (V. 10-13)